

If we would have the real blessing that Christ promises us we must do more than simply look at him; we must take him into our life and let his Spirit fill our hearts and control all our thoughts and words and deeds.

Octave Thanet possesses a novel accomplishment rare among writers. She will create and carry on an impromptu conversation between an imaginary company of people, modifying her voice to represent the characters, and changing the facial expression in irresistible mimicry, creating the monologue as she speaks.

Broek, in Holland, is far-famed as the "neatest town in the world." This town is so fastidious that until a few years ago horses were not allowed in its streets for reasons of cleanliness, and the entire town is as scrupulously kept as a man-of-war. It is a village of 2,700 inhabitants, and the main industry of which is the making of Edam cheeses.

According to popular belief, perfumes have a certain influence on character. The odor of peppermint is supposed to quicken business faculties, essence of bergamont to change the frivolous person into a profound thinker, and vervain to inspire him with artistic ideas. The scent of the violet is credited with producing placid affection, and essence of magnolia with moving those who inhale it into a fighting temper.

There are no other words like the words of Christ; when here on earth it was said of him, "No man ever spake like this man." It is still true of the words he spoke, the words recorded in the four gospels. As in the days when Jesus was here in the flesh those words continue to speak peace, pardon and comfort to millions of human hearts; they bring comfort to sorrowing ones, hope to those in despair, and forgiveness to penitent sinners; they are changing the hearts of men and women, sweetening bitter fountains, and making flowers bloom where thorns grew before. They are the power of God unto salvation to all them that believe on the holy name of Jesus. Blessed words!

The Chinese have a way of transplanting the skins of beasts upon human beings and by means of other mutilations they make imitation beasts out of helpless persons who are captured by these fiendish men of the black art and after long torture in the process become a source of great gain. In one instance a living Buddha was made by keeping a child fixed in the Buddha position and in the dark for so long that its muscles were rigid and its skin perfectly white. This blinking monstrosity was eagerly worshiped by thousands. Thank God the day of such fearful barbarity is going to pass. Western civilization lacks in some things but it is an improvement upon Chinese customs and may it prevail.

A western paper records the suicide of a girl on account of the death of her mother who spent the last years of her life in an insane asylum. She was driven there by the sins of this same girl who awoke to her folly only to add the crime of self-murder. The paper in commenting on the dead says, "It is a pity the girl did not commit suicide before she drove her poor mother to the asylum." The remark may be harsh, but it serves to make vivid the truth that wayward boys and girls all over the land are slowly crucifying their mothers and fathers and leading on to their own self-destruction. What a pity that their eyes cannot be opened in time! But up with the Sunday-school, the church and all that is good and down with the saloon and the dance-hall and evil resort, and little by little the repetition of such things will be impossible.

Travelers crossing into Italy from other European states are required to leave at the border all bouquets or any vegetation of any kind they may have along. This is because the fruit-raisers of Italy are troubled by a pest which is transported in vegetation from other countries. It is good and right that they should be protected but there are

those who give to the world not grapes and plums, but boys and girls, and into the homes where they are reared come the deadly influence of institutions allowed and protected by law, and those who have the interests of boys and girls at heart are crying out for protection. Are you among those who say, "Hush! for so much money we will allow the business to go on tho it scatter the seeds of moral death in every home in the country?" Yet some day, O God may it come soon, some day will value human lives and souls above farms and fruit and stock and protect them, too.

A curious disease is reported from southern Indiana where a man is said to be turning to stone by the gradual deposit of silicious matter. The case if true is singularly terrible, but it is no worse than the cases which abound on every side in which the moral nature is being hardened by the steady deposit of sinful thoughts. Indeed it were better to suffer the loss of the body than the searing of conscience and loss of character.

A man recently deliberately murdered a friend and robbed an express car in order to get money for marriage expenses. He is now in jail awaiting sentence for murder while his betrothed is prostrated. He thought only of his love in the terrible deed. But love which is narrowed down so much that it disregards the welfare of others becomes selfishness and selfishness is the mother of crime. It is the beauty of Christianity that it enlarges one's love so that it takes in more than self, more than a sweetheart, more than a family or nation,—it embraces the world and seeks the good of all.

## Information Bureau

### 1. What is the gospel teaching as to occasions and methods of church discipline?

The gospel teaches that Christians are born of the Spirit (John 3:5,) are new creatures (II Cor. 5:17; Rom. 6:11;) and are to grow in grace (II Pet. 3:18) and seek to be perfect even as the Father in heaven is perfect. (Eph. 4:1; II Cor. 6:17; Titus 2:13, 14.) Nevertheless on account of human weakness there were occasions of failure on the part of Christians even in the apostolic days, and these called for discipline. Among the occasions for discipline we may note the following:

- 1 One baptized but unconverted and therefore not knowing the Christian motives, Acts 8:13-20.
- 2 Babes in Christ displaying carnality, I Cor. 3:1-4.
- 3 Abasers of the communion service, I Cor. 11:30.
- 4 Quibblers, Titus 3:10.
- 5 The worldly in general, I Cor. 6:9, 10; Gal. 5:19, 20; Eph. 5:3-5; 4:30-32.

As to methods we may note the following:

- 1 Brotherly help, Gal. 6:1; II Cor. 2:4, 8.
- 2 Instruction, II Tim. 2:24, 25.
- 3 Reproof, I Cor. 11:22.
- 4 Harsh rebuke, Titus 1:10-14.
- 5 Public censure, I Tim. 5:20; Phil 4:2.
- 6 Ostracism, Titus 3:10; II Thess. 3:14.
- 7 Excommunication, I Cor. 5:5, 13; I Tim. 1:20.
- 8 A charge against an elder required two or three witnesses, I Tim. 5:19.
- 9 God is the final judge who corrects the mistakes of men in discipline, I Cor. 5:12; 6:9, 10; II Tim. 2:19.
- 10 Discipline is not for revenge but for the sake of others, I Cor. 5:5; II Tim. 2:17, 18.

It will be noted that discipline was modified according to the subject. Thus Timothy is instructed to, in general, reprove with meekness, but Titus in dealing with the insensible Cretans is told to use harshness. The severe measures were reserved as last resorts.

### 2. Are personal quarrels, according to the gospel, matters for church discipline?

Not ordinarily. See the example of Jesus in Luke 12:14. There are special directions for in-

dividuals with troubles of this kind. See Matt. 18:15-23; I Cor. 6:1-8; Eph. 4:32. When, however such a matter became an injury to the church, notice was taken in a disciplinary way, Phil. 4:2.

There is no gospel precedent nor common sense in trying to get the church to take sides in every childish quarrel which arises.

### 3. By whom, according to the gospel, is church discipline to be administered?

There is gospel precedent for the administration of discipline:

- 1 By the local church as a body, I Cor. 5:5, 13.
- 2 By evangelists, Titus 1:5; I Cor. 4:17.
- 3 By apostolic letters, I Cor. 4:14, 18; I Tim. 3:14, 15.
- 4 By conference committees, Acts 15:22, 29.
- 5 By the apostles in person, I Cor. 11:34.

From the very name "over-seer" as a bishop or elder was called, and from references to their office, (Héb 13:17; Acts 20:28, etc.) it may be inferred that it was the duty of the local officers of the church to guide in all ordinary matters of discipline. The question of gospel authority is complicated however by the unusual conditions during the origin of the church in which the apostles exercised authority superior to that of local churches or officers.

### 4. Had the apostles any successors to their authority? If so, whom?

That the original group of the twelve stood apart from the rest and were in the nature of the case without successors, is inferred from the completion of the twelve by selecting a successor for Judas. Acts 1:26. Next to the twelve was Paul who was an apostle because he was an eye witness of the risen Lord. (I Cor. 9:1; Gal. 1:1) and wrought the signs of an apostle. Then there were others who were called apostles among whom was Barnabas (Acts 14:4, 14,) Timothy and Sylvanus (I Thess. 2:6 with 1:1,) Andronicus and Junius (Rom. 16:7) "noted among the apostles." In I Cor. 15:5-7 the apostles are mentioned as distinct from the twelve. Cf. II Cor. 11:5; 12:11.

These do not seem to have ranked with the original apostles in authority and the name is not applied to any officer after the first century.

Ignatius, one of the earliest of the Ante-Nicene fathers, says that the presbyters or elders were the successors to the apostles.

Jerome (4th cent.) says "With the ancients presbyters were the same as bishops; but gradually all the responsibility was deferred to one person that the thickets of heresy might be rooted out."

Concerning the manner of his selection he further says "Until near the middle of the third century when a bishop died at Alexandria, the twelve elders there placed one of their own number in the office without further ordination."

Clement of Rome says the apostles set over the churches bishops and deacons and provided that their places should be filled by other worthy men to be appointed by them with the concurrence of the church.

Cyprian says however that in his day the bishop was chosen by neighboring bishops together with the clergy and laity of local congregations.

The bishops of the principal cities gradually acquired more power than other bishops until the bishop of Rome assumed to be the successor of Peter and gradually obtained more than apostolic authority.

Thus from the elders came the bishop and from the bishops the pope, but there is no evidence that the immediate successors to the apostles assumed their authority.

Apostolic Canons describes the primitive simple organization and says (ch. 15) "Elect for yourselves therefore bishops and deacons worthy of the Lord, men meek and not lovers of money, and truthful and approved for they minister to you the ministry of the prophets and teachers."